

Social Questions Bulletin

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Number 9

The Methodist Federation for Social Action, an unofficial membership organization, founded in 1907, seeks to deepen within the Church, the sense of social obligation and opportunity to study, from the Christian point of view, social problems and their solutions and to promote social action in the spirit of Jesus. The Federation stands for the complete abolition of war. The Federation rejects the method of the struggle for profit as the economic base for society and seeks to replace it with social-economic planning to develop a society without class or group discriminations and privileges. In seeking these objectives, the Federation does not commit its members to any specific program, but remains an inspirational and educational agency, proposing social changes by democratic decisions, not by violence.

CHRISTMAS ANGELS, SPUTNIKS AND MEN

and suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 'Glory to God in the highest, and on earth peace, good will toward men'."

this is the month for Christmas. Inherent in the Christmas is the sound understanding and conviction that when representatives of heaven sing, they sing not of war and hate, of earthly peace and human good will. That is just as true the world today as it was over the Judaean hills on the when Jesus was born.

Men, however, are not altogether angels. Their songs are always brotherly or pacific. Consider, for example, the prevalent response in our land to the two Soviet sputniks now circling the earth in outer space. It has bordered at times on hysteria and has led our officials not to help end, but to intensify the costly arms race. That spells at best the calamitous diversion of our resources and energy away from programs to great human needs. At worst it leads (through some mad of grim miscalculation ever possible in a highly armed world) to the sheer disaster of global war. That would wreck for this planet's inhabitants the unprecedented opportunities which scientific and technological achievements and potentialities now give to end hunger and poverty.

The decision before us is religious as well as moral. We must choose between the true God who is Father of all peoples—the God of Jesus, and the false gods of Mars and Mammon. Our present official policy of stepping up the arms race, spells disaster for mankind whether the resulting war be hot or "cold." For a dangerous minority there is much profit and a bullion stock market in this mad business of war preparation and war-making. Mars and mammon are allied.

Religious men and women should put persons before profits

and the cry of all humanity before the claims of Mammon and

ers.

Dollars spent on weapons of death and destruction are dollars not spent on feeding the hungry, clothing the naked, raising living standards, abolishing poverty among our own and other underprivileged and underdeveloped people. Dollars voted by congressmen in the forthcoming heavily arms-weighted U. S. budget for warfare will be dollars taken from a humane budget for welfare. Dollars devoted to the arms race are dollars given to the Special United Nations Fund for Economic Development (SUNFED). That Fund has been increasingly demanded by the world's disadvantaged and rising nations, but hitherto frustrated by the mistaken negative vote and inaction of our own government in the U.N.

What we and the whole world need is a healthy inoculation against the ancient Christmas message. We need that for working principles, not irrelevant ideals. We need it in our hearts and heads and minds—and in our nation's forthcoming budget.

For rational beings, war is unthinkable. Neither the U.S.A. nor the U.S.S.R. can gain meaningful victory from a third world war. It is certainly no service to either country or to any people anywhere to plan for or move towards a war which can only bring catastrophe.

The Christian's love for humanity and the patriot's love of country merge. The course of sanity and true patriotism is to end the arms race, not accelerate it. The great task before us is that of renouncing both modern war and its weapons of mass

destruction. We must leave the dangerous warlike path on which we now tread and get on the path of peace and good will. The President was right in this: our greatest challenge is to leap into peace, not into outer space.

The real problem is with us, not with scientific achievements. Neither sputniks nor atomic energy are evil. Far beyond our present dreams or understanding, atomic energy can bring vast blessing to humanity. The hungry, underdeveloped peoples rightly see in atomic energy, peacefully applied, a source of great power in the fight against conquerable poverty. To these power-hungry peoples the material benefits of the industrial revolution are just beginning to open up. Atomic power for peace can greatly speed the day when the majority of our fellows can end the ages old menace of poverty. The now-ratified International Atomic Energy Authority is a good start, and our own President deserves commendation for the initiative he took on its behalf. The time can come when the promise in the Christmas story's Song of Mary can be realized and "the hungry filled with good things." Peaceful atomic energy can also be a great ally in the world wide fight against cancer and other disease.

Sputniks too can greatly enlarge man's knowledge of God's universe and his ability to guide the future for great human benefit. Man is at the threshold of new discoveries and exploration in God's vast universe—a fact to be welcomed.

The trouble is not with our split atom, but with our split humanity. Our patriotic and world-serving task is to end that split. We cannot retreat to the pre-atomic unfraternal era, but must advance to the fraternal, human era, the era of peace and good will promised in the Christmas story. As President Eisenhower so well put it, we must consecrate the split atom and all other great scientific achievements to man's life rather than dedicating them to his death.

On the first Christmas there was born one in Whom there is no east or west, Who came that all men might have life abundant, and Who warns men to put up their swords and pursue the peace-making of sons of God. All who would follow Jesus and who treasure the Christmas story, should contribute to man's great task.

At the Soviet Union's recent Fortieth Anniversary celebration, Mr. Khrushchev asked for a top level meeting of the world's great capitalist and communist powers. He also urged again negotiations for a modus vivendi between the two greatest powers, the U.S.A. and the U.S.S.R. The churches have long urged emphasis on such high level negotiation between competing powers—aimed at making that competition peaceful and reducing the threat of war. In keeping with the spirit of Christmas and his own desire for peace, let our President announce his readiness to join our competitors in a serious, honorable search to end the present disarmament impasse and the entire burdensome arms race—ushering in a new era of peace and human advance. Such an offer by him, who leads our great nation, would give heart in this Christmas Season to a waiting and anxious world.

If the world is to learn how to live without war and with

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increasing understanding and even friendship, it is necessary for the people as well as leaders, to meet. We should encourage our State Department and government in every move being made to further East-West intercultural exchange. Our government is to be commended, e.g., for recently ending the onerous fingerprinting of foreign visitors. But the fight for full freedom of travel and for expanded interchange of peoples is not yet fully won—as witness our government's misguided refusal to grant Chinese newsmen the right to newsgathering here which our newsmen have struggled to gain in China.

If we ask our congressmen to emphasize welfare rather than warfare in the forthcoming U.S. budget and if we ask our leaders to further negotiation and interchange, we might also ask their reconsideration of the proposal advanced by the World Council of Churches last August and by the General Conference of The Methodist Church in 1956 (**Discipline of The Methodist Church, Paragraph 2024**)—that we agree to join the U.S.S.R. and the United Kingdom now in halting nuclear weapons tests, at least for a limited period.

At the current U.N. General Assembly the Soviets have reiterated their long-standing offer to join us in such an immediate unconditional test halt—and with controlled inspection which scientists assure us is feasible.

True, this would be only one limited step and by no means the comprehensive disarmament agreement we need. But it is a step which might well further that larger agreement and lessen the tensions and fears which impede it. Also it would reduce by at least that much the cancer and death-spreading deleterious radioactive poisoning to which every test contributes. The longer we wait for a ban on these tests the more likely it is that other nations will begin them and make agreement on a ban much more difficult to achieve. If we can persuade our leaders to modify their hitherto rigid policy and agree to an immediate ban or suspension of nuclear weapons testing, that would be from us a greatly welcome Christmas gift to a war-weary world.

Here then are a few simple proposals for action for peace and good will this Christmastide. If you agree with one or more of them let us and our national leaders hear from you. J.R.M.

"Use of atomic and bacteriological weapons and obliteration bombing involve force and destruction of life on so terrible a scale as to imperil the very basis on which law and civilization can exist. . . . such methods of warfare inevitably involve spiritual degradation for any nation that uses them. . . . Nothing less than the abolition of war itself should be the goal of the nations. . . . We repeat the Evanston appeal for prohibition of all weapons of mass destruction, including atomic and hydrogen bombs, with international inspection and control. . . . We urge that as a first step governments conducting tests should forego them, at least for a trial period, either together or individually in the hope that the others will do the same, a new confidence be born, and foundations be laid for reliable agreements."

—World Council of Churches, August 5, 1957.

THE UNOFFICIAL WITNESS WILL ALWAYS BE NECESSARY*

In 1933, at the very depth of the depression, Harry Emerson Fosdick published a book with the title "THE HOPE OF THE WORLD." I purchased it while I was at my first charge in 1935. It had a profound influence on me then, an influence that has continued through the years. I thought that he would say the hope of the world is Jesus Christ, but the rest of the title of the first sermon from which the book takes its title is "In Its Minorities." Of course Dr. Fosdick was also saying that the hope of the world is particularly in its minorities which are devoted to the way of Jesus Christ. It gave me a profound sense of the fact that while I was only one, that I was nonetheless one, and that as one, I had a unique contribution to make to life. Dr. Fosdick began the book by saying:

"One of the most arresting statements recently made by a public man was made by Mr. Einstein when he said that if two per cent of our population should take a personal resolute stand against the sanction and support of another war, that would end war. Whether or not this estimate of Mr. Einstein's is as accurate as his cosmic mathematics, I

presume no one of us can say, but there is no doubt about the torical evidence on which the principle of his judgment rests.

"The creative ideas destined to remake society have always been possession of the minority. History has depended, not on the ninety per cent, but on the two per cent. Far from being a matter of social and political interest alone, this principle gave Christianity its start. When the Master in Palestine began calling out His first discipines from the mass of their countrymen, He was interested not in quantity but in quality—in seed, though but a few kernels, which, if carefully sown, might multiply itself. He was thinking not primarily of the ninety-eight per cent but of a germinal two per cent. To use His figure in the thirteenth chapter of Matthew's Gospel: "The kingdom of heaven is like unto leaven, which a woman took, and hid in the measures of meal, till it was all leavened." Quantitatively small, active leaven—that is a true simile of the method of Christianity's formation of the world."

He said further "When a man becomes a real Christian he is supposed to move over into that small, creative, sacrificial minority, seized upon by visions of a better world and stand for them until they shall permeate mankind with the truth."

Our C.O.'s are having a hard time with Draft Boards. The boards say that The Methodist Church is not a Peace Church. This shows a definite misunderstanding of what The Methodist Church is. It also shows a definite misunderstanding of Protestantism is, for both stress the fact that every man is his own priest, with direct access to God, and that the individual conscience is to be given the highest respect. The very "conscientious objector" suggests that God deals directly with the individual. Conscience is not primarily a matter of the group but of the individual, therefore for a Draft Board to say an individual is not a C.O. because the entire group to which he belongs does not take that position, is to miss the entire point of the individual conscience. I am laying stress on this because it is from the individual conscience that "witnesses" are given, and as long as it is the witness of only an individual or a minority, it is by that very fact "unofficial." But most forward movements began in this way. This has always been true. It was true in the time of the prophets; it was true of Wesley; it is true of individuals today.

One of the things about Dr. Fosdick's sermon that has stayed with me through the years is his illustration of the three types of reaction to social, economic and international situations. First: there is the below-average reaction—that of the lawless, criminal, the anti-social individual. Second: there is the average reaction—that made by the majority of people who play the game according to the rules and with a fine sense of honor. Third: there is the above-average reaction. This is made by individuals and other minorities who question the rules. In the matter of slavery the below-average reaction was illustrated by the Simon Legrees and their inhuman treatment of the Negro man. The average reaction was shown by those who accepted slavery, playing the game like gentlemen, caring for the slaves. But there were those in both the North and the South who reacted in the above-average way by questioning the whole institution of slavery. Here was the "Unofficial Witness" that ultimately brought the beginnings of freedom to the Negro.

It always remains for group 3 to stick their necks out and lead the way. This is true in society; it is most certainly true in the church, for the majority of people in both are in group 2; hence, progress is dependent upon the "unofficial witness."

In the Deep South some pastors are providing a significant "unofficial witness" today. I understand that Rev. Edward Ruth, our pastor at Americus, Georgia, has protested strongly against the violence that has been visited upon the inter-cooperative farm, Koinonia. I have been told that his congregation comes on Sunday morning and sits and glares at him in his church, and that he will be moved come Annual Conference, but his "unofficial witness" has been made and it is an important one even though the church can answer it only with a move.

A few days ago I received a letter from Charles R. Lawry, national chairman of The Fellowship of Reconciliation. He

"A few Sundays ago I was one of a relatively small group of men and women sitting in the chapel of our new 'peace center' at Montgomery, Alabama, during the past eighteen months. (He is, as you know, Martin Luther King's close associate in the work of the Montgomery Improvement Association.) As he talked, Abernathy leaned over to put his arm across the shoulders of Smiley, our national field secretary, who sat next to him. "We could never have achieved the success we did in Montgo-

ee said, 'had it not been for the Fellowship of Reconciliation and Glenn Smiley'.

A week before that one of our staff had shown me a letter from Dean L. Haynes, of Claflin College, another outstanding Negro leader of the nonviolent struggle.

'You know, of course,' wrote Dean Haynes from Orangeburg, South Carolina, 'that you came to the South just in time. The FOR saved the situation from becoming a bloody mess.'

In the whole matter of desegregation and integration the FOR has provided a most significant "unofficial witness," a witness that has been made both inside and outside the church. The truly prophetic witness is always unofficial, never accepted by the larger group, for God is constantly trying to turn the whole in ever-increasing dimensions of thought and action. He works today through the leaven as He has always worked.

C.E.L.

A summary of a talk given by Charles Edwin Lord, District Superintendent of the Central District of the California-Nevada Conference, at the Methodist Federation for Social Action dinner, Stockton, California, one, 1957.

STATEMENT BY THE CALIFORNIA-NEVADA CONFERENCE BOARD OF WORLD PEACE OF THE METHODIST CHURCH

November 20, 1957

Last June the California-Nevada Annual Conference of The Methodist Church called for an end to the arms race and asked disarmament by the nations down to the level of any necessary internal police forces. Since the Annual Conference and since last Conference Board of World Peace meeting, the obvious technological achievements, and satellite and rocket and missile development of the world's major powers, the U.S.A. and the U.S.S.R. in particular—make the goal and demand raised by the Annual Conference in June more urgent and relevant than ever. Basic facts are now clear for all to see. The U.S.A. and the U.S.S.R. each has in its possession military power sufficient to destroy world civilization and humanity as we know them.

With unmitigated catastrophe now the sure result of a Third World War, such war is unthinkable morally or religiously. From the moral-religious viewpoint there is, in the words of President Eisenhower, "no alternative to peace." But peace, like war, is not inevitable. With the major powers armed to the teeth and committed to an ever-mounting arms race, there remains a chance that one misunderstanding or foolish or mad act can set the whole world aflame.

It is time to have done with the arms race and competitive armaments for war. The time has come to disarm. The nations now should heed the warning of Jesus against those who live by the sword. It is time for us and our leaders to go back to the ancient message of Isaiah and Micah and to translate it into a practical program for today's humanity. We must beat swords into plowshares and spears into pruning hooks. Instruments of death must be replaced by instruments of life.

Earth satellites and atomic energy alike can and should be consecrated to man's life rather than dedicated to his death. One limited but important step towards easing tensions and ending the fateful arms race, can be taken now if we American Christians can persuade our government to accept the proposal to stop nuclear weapons tests by international agreement, as advocated by the World Council of Churches (in the statement adopted in New Haven, August 5), by The Methodist Church Discipline of the Methodist Church, paragraph 2024), and by June's California-Nevada Methodist Annual Conference, of which this Board is a creature and agent. In the current U.N. General Assembly, the U.S.S.R. has asked the U.S.A. and the United Kingdom to join it in an immediate halt (for a two-year period) in further nuclear weapons testing; as a first step towards a more comprehensive disarmament agreement. Japan, India and others have asked the current U.N. General Assembly to back such an agreed halt to atomic-hydrogen weapons testing.

Let us take that first step now—and press on with even larger steps to end the entire arms race and to substitute arbitration and negotiation for war as methods for advancing and effecting solutions to international problems and disputes.

BEHIND THE HEADLINES

When did this nation, and the watching world, ever see such an exhibition of confusion and contradictions as that now being staged by our political and military leaders in their reactions to the Soviet satellites and the military potential of the rockets which propel them?

The ex-Nazi rocket expert who has been working for us as a citizen for several years says we need five years to catch up with the Soviet Union. A retired chief of the Strategic Air Command says, "We are years behind" and then makes that two for intermediate range missiles. He adds that the Russians are superior to us in conventional bombers and jet fighters but a year or two away from having enough jet bombers. Our recently retired Secretary for Defense says it is only a matter of months either way. An administrative authority, appearing on short notice before a Congressional Committee, first says we are five years behind then, after a whisper from his department lawyer, affirms it will take only a few months to catch up.

A few weeks after Allen Dulles, Central Intelligence Agency chief, delivered an address downgrading the Russians the press revealed that we have a radar base in Turkey which claims to have monitored all Soviet nuclear tests.

At Secretary Dulles' press conference of Nov. 5 one correspondent asked about the relation of his statement that Soviet technological success was due to concentration for 40 years on the military aspect of technology to a press release of the President's Committee of Scientists and Engineers which said: "We must puncture this myth that the Russians succeeded by concentrating all energies on military things. They have concentrated on so broad a variety of things that it reads like a list of everything that man can do." The answer was: "If I said they were concentrating just upon the military that was too narrow a statement of the case. They have been concentrating primarily upon scientific and technological work, which is largely used by the military, although not exclusively so. But they do not allow many of their youth, I think any of their youth, to go to theological seminaries."

Vice-President Nixon, whose first sputnik reaction was that defense needs must supersede tax cuts now proclaims that "the U. S. and its Allies are strong enough to meet and defeat any Soviet military strength but its cold war activities."

Behind all this confusion and contradiction is the basic fact that the impact of reality has knocked the foundation out from under our cold war foreign policy and smashed it to pieces. The combination of advertising and side-show mentality which changed the War Department into the Department of Defense, and nourishes the illusion of a free world which does not exist is now left without any position of strength from which to demand unconditional surrender instead of negotiating for mutual agreement. The best it can hope for is a stalemate, and beyond that there is no "brink." The next step is into the abyss. This is the inexorable reality. It cannot be repressed, and from it there is no way of escape.

Three voices have just warned us of our danger and told us what needs to be done. Lester Pearson of Canada, ex-Secretary of Foreign Affairs, one time President of the U.N. Assembly and current Nobel Prize winner, told the students of the University of Minnesota he could see no prospect of peace and security from the unconditional surrender type of diplomacy. "There are situations in the world today which do not admit of any per-

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manent solution that will bring about stability without Russian participation in, and at least acceptance of, that solution. We might as well admit that hard fact."

Senator Ellender of Louisiana, classified a conservation Democrat, just returned from his third extensive visit to the Soviet Union, says: "For nine or ten years we've tried a system that seems to be failing . . . without lowering our guard I really believe we ought to make a new approach and see if we can't coexist for awhile and let the people of East and West decide whether they want communism or democracy . . . I don't want communism, but I believe the Russians want peace just as we do." In reply to a question he didn't see why the leaders couldn't be trusted. "The United States certainly should try and negotiate with them, and a basis for coexistence and a lasting peace might be established."

Aneurin Bevan, probably Britain's next Foreign Secretary, told President Eisenhower he favored a top conference with the Soviet leaders because now that the communist and capitalist worlds possess for the first time the capability of mutual destruction there might be a better basis for agreement.

To these utterances Cyrus Eaton, Cleveland industrialist, adds his plea for "meeting the Russians half way," warning that "the longer we put off finding a common ground the harder it is going to be to find it."

But we have rejected the Soviet appeal for a summit conference and proceeded to step up the arms race. The Eisenhower-Macmillan declaration of common purpose for the U.S. and Great Britain insists upon the West's proposals for disarmament, and relies upon the "deterrent and retaliatory power of nuclear weapons." The State Department informs the correspondent of the Washington Post that the agreed upon "pooling program" was based on the assumption "that no agreements can be negotiated with the Kremlin." A MORNING HEADLINE SAYS: "ALLIES IN NATO URGE ARMS FOR MORE STATES." THE NEXT ONE SHOUTS: "PRESIDENT ASKS ARMS RISE TO MATCH SOVIET, AT COST OF OTHER ITEMS IN BUDGET." This after our recent official education report that Soviet higher education is more extensive throughout the population than ours, and a nationwide demand from our educational leaders for more funds for training scientists and carrying on basic research.

This situation brings a sharp challenge to those religious leaders who have pointed out that the policy which produced it is taking the nation along the broad way that "leadeth to destruction." That challenge was made specific for the National Convocation on The Church in Town and Country by the keynote speaker, James P. Warburg, wartime official of the U. S. Office of War Information. He appealed to the churches to lead a fight against "false patriotism and hypocrisy" in the conduct of foreign affairs. He said they should insist that virtue in the conduct of nations as with individuals "consists of something more than recognizing and harping upon the evil of others."

National columnist Walter Lippman recently called attention to the complementary fault in our behaviour in foreign affairs. He called for "a change in the moral posture which the President and Secretary Dulles habitually adopt when they address mankind . . . for our faults and our sins seem all the bigger when they are seen by the world against the excessively self-righteous picture that is our official version of ourselves."

This twofold fault has now become a prevailing national trait, involving a double standard of international morals. It is right for us to sell arms and distribute nuclear weapons to other nations but it is wrong for the Soviet Union. This is because our objectives are assumed to be totally righteous and theirs altogether evil.

How then can the religious conscience achieve its goal of banning all mass murder weapons, universal disarmament and the abolition of war, unless it can deprive the cold war—whose planners are now preparing for impossible "limited nuclear wars"—of its false moral claims. To do this requires preaching, teaching and public statements, line upon line, precept upon precept, until the nation understands the truth of the ancient scripture, "There is none righteous, no not one," and the supplementary truth that Jesus taught in His parable about the two men who went up to the temple to pray.

H.F.W.

WEST COAST FEDERATION CHAPTERS ACTIVE

M.F.S.A.'s Golden Anniversary was jointly celebrated by Methodists and other Christians from the Sacramento and Central San Joaquin Valley MFSA Chapter areas, in the Courtland California Methodist Church, Saturday afternoon and evening Sept. 28. A delicious supper was served in the church, and meeting theme was, "NEW HORIZONS FOR CHRISTIAN CIVIL THOUGHT." Speakers included Rev. Robert Clazie, pastor, College of Pacific Professor George H. Colliver, California-Nevada Conference Chapter president on "Why Be M.F.S.A. Member?"; Bulletin Editor Jack McMichael on "Current Issues"; Dr. Isadore Weiss of Stockton State Hospital "Pictures and Impressions from This Summer's Trip to U.S.S." and Rev. Dr. Dryden Phelps, former China Baptist mission on "Social Gospel In the Bible."

Action taken at the meeting included sending a telegram to President Eisenhower commanding him for his forceful action protecting the Negro young people enrolled in Little Rock Central High School, in the exercise of their constitutional rights.

Support for the President against Governor Faubus in Arkansas was also expressed in a telegram from the Portland, Oregon MFSA Chapter, which wired the President:

We most heartily approve your excellent message over the radio this evening on Little Rock situation. It spelled out for all Americans fundamental American procedure of reliance on law and order as opposed to rule through the mob.

The latter chapter is busy with its varied and influential weekly educational and action meetings in Portland.

The Central San Joaquin Valley MFSA Chapter joined Riverbank, Calif., Methodist Church in holding in that church a well-attended potluck supper meeting on October 18, featuring MFSA Treasurer Rev. Edward L. Peet, who reported his speech and slides on his recent trip to the Soviet Union.

The California-Nevada Conference MFSA Chapter has held its annual pre-Armistice Day meeting at Hidden Villa, Altos, with College of Pacific President Robert Burns among featured speakers, on "Rethinking MFSA."

GREETINGS FROM OUR MEMBERS

Greetings: MFSA was never more needed than in this hour and its principles and stands are supported by recent decisions of the Supreme Court for which we should be most thankful.

We had a large attendance at our Conference dinner three memorable statements which Jack will print in the Bulletin. We plan to stress membership among the younger preachers this year ahead. The younger preachers will spearhead the effort. We are two hundred strong in the California-Nevada Conference now, and you can count on our membership in the decisions that will be made. God's blessing on you.

GEORGE H. COLLIVER,
Conference MFSA Chapter President
Founder and Chairman, Dept. of Bible and Religious Education
College of the Pacific.

Dear Mark:

Enclosed five dollars. I believe I have been a member since 1914. I had the pleasure of working with Dr. Ward 2 years at Boston Univ. School of Theology as a student. Best wishes.

O. LEONARD JONES, Eugene, Oregon

Dear Friends:

Enclosed is \$50 for current membership. Best wishes for a very successful 50th Anniversary conference in Washington. To contact our First Dist. Congressman from S. Dak., George McGovern, an especially able and sincere man, who majored in history of the Middle East and taught speech several years ago at Dakota Wesleyan University. He has been active with Friends Service Committee. We look forward with great interest to each issue of Social Questions Bulletin.

WILLARD BARTH, Mitchell, S. Dakota

Dear Mr. Chamberlin:

I am interested and send a contribution. 85 years old, I am not as active as I was.

OSCAR F. HAWKINS and WIFE, Minneapolis, Minnesota